ROUGH: Return to F. Staffanell after completion

M 2000

Westown

Saturday February 6, 1971

MR. NYLAND: This is tape M-2000. I have an idea now that it is more than enough. We concentratred quite a bit, the two weeks, on meetings and played some music and talks and trips to Seattle and back and the Land of courde- Sebastepol. It was a heavy time. Every evening a meeting. It is like a series. I felt that with the West Coast, it had been six months since I had been there. It was too long. I think I couldn't expect anything else that what I found. And I do believe it was necessary to try to dot the i's a little. I hope we did. It was quite all-right.

We had three meetings in Sebastepol, two you might call group II--no, two group III-- and one group II. The attendance was right. I don't know wxactly between 140 and 150 the first evening. Group II was about 100. And the third evening, another group III, also a little over 100. Some people came back, and of course some didn't.

The beginning of the trip, and finding conditions as they were at San Francisco and the first evening as soon as I got there we had a meeting-- San Francisco open meeting. No, it was not open, it was really group III and II. The last evening was an open meeting, I think again 150 people or so, and may be not as many enough.

We talked about Work, and Work, and Work. All the time. Kind of trying to drumm it into them, because the difficulty there, as everywhere is, forgetting Work when one becomes interested in activities. We'll talk about that a little later.

I am glad to be back. I think it was right to go. I was very glad to come back again. Not that it exhausted me in any particular way, it was quite all right. I have always said that I have an inborn laziness. I keep at it but that is about all. It was a good reaction, people in San Francisco. Seattle has a different kind of a problem, but I think we passed the difficulty of the problem. It's now a matter of continuing and wee what they can produce. I have atranged for San Francisco to send, for Sebastopol, →

someone every two weeks to Seattle to help.

Group III in Sebastopol is very good. There are good questions, answers, attendance, interest. It's a very good and growing group. Group II is a new experiment, and also that promises to be quite right.

It's intereting to see what kind of people we could get from Sebastopol and surrounding. It is a new venture for us. So far, as you know, we have been in rather busy centers like San Francisco, Berkeley and Palo Alto. But this time it was more like the country, small little towns.. Sebastopol, where the bookstore is, and Occidental, where we have the furniture guild. Bookstore is fine. Looks very, very good. It is promising. It has potential. We copy tapes in the back of the bookstore. And we have made a different arrangement that we now will send whatever tapes there are from here direct to San Francisco and then to copy them from there and take care of Seattle. It is a better arrangement and more reliable.

The Land is beautiful. We had beautiful days there, sunshine. It started to get a little foggy a few days early in the morning. But it cleared up, except one day. The house is lovely. For those who have been there, they know how the scenery is. They run out of water because the pump was not functioning but that, you might say, is common occurence with all kind of things like these. It is a fortunate thing they don't have to worry too much about the whether.

It got cold a few times during the night, but then a good stove took care of that.

We had movements. The movements, or as we now call it, is finished. It is Shelter. We can do movements there. Sufficient for files, several people, probably seven or seven or eight rows we can make. A piano is in a kind of a cupula, All of that, the kitchen, th t is the kitchen also, and that is where we eat. We will build a new movement hall, larger. The plans are to build a little bit of an office, a entrance up on top, and also to provide for a parking lot.

There were several people both Saturday and Sunday, both weekends we were there. And we worked really quite hard. There was a good spirit, particularly on the

weekend and it was very, very good. We had movements, several of them. Tried to keep body and soul together.

One must understand a little bit the difficulties of a group like that. They have had tapes and an occasional visit but, the time between such visits was quite long and therefore they were mostly on their own. It's a diffetent situation there compared to here. It's difficult for them to hold together. It's very difficult to learn how to work together. Activities are a help but also they make a few mistakes with it. They can be straighted out As soon as ther is enough coherence, we will have a little office in Occidental which at the same time will be show room for the furniture they make. The furniture is promising. There are some orders ahead but what they need is a littlw more design, but workmanship is there, and also some good tools.

Their little hand store, how do we call it, I almost daid hand-out store, it is a little bit of a store, off main street, in Sebastopol, On the basis of our Railroad Store. Some very good things, they have woven, some silver, also furniture, and a loom, chairs, quite nice, tastefully arranged, and very good looking and well attended to. It may not be the proper place, we may move it to Occidental.

Occidental is a little village on the wayfrom Sebastopol to the Land. And, during the summer, Occidental is filled with turists. So we might try the store there during that time and if it shows to have promise we can keep it there. But during the so called winter period, Occidental is a little of a dead, quite town, and it may not be so good for a store. It is owned by three Italian families and they govern the town the way they wish. Fortunately we are on the good side of one of the family and he would welcome very much if we brought in some more trade.

The woodworking shop is an old livery stable. Large enough, not particularly luxurious, but very good to work in. And then the different people who have come to the Land there, that is, live there and have moved from San Francisco also a little bit like we experienced here. And there is definetly an esprit de corps, not sufficiently developed but very much on the way and all it needed is to point

out a few things. And I think it will be quite helpful. We'll see in the future. Particularly Group II in Sebastopol.

We have a feeler group in San Francisco and another feeler group in Berkeley. That's as far as we have expanded at the present time because we don't have enough people to teach or to tell or to conduct a group. Also that I hope will come in time. But, I don't think we should go too fast. There were two groups in San Francisco and two in Berkeley, I have combined them now. It will make a little change here for the people who have to answer those groups but that we can settle quite well. In Seattle also, mostly one group, no particular use having two although they can, and of course they can expand with a listening group and when they receive tapes, that may be helpful.

I am glad to be back. I didn't stop in Chicago. It would have taken a little bit too much time for what it could have been worth. It was better to concentrate on being there and then the returning here, thank goodness Kennedy airport was open, the next day it was closed a little bit. If I had planned to stop over in Chicago on that day the airport was closed for four or five hours, and, the next morning even we couldn't have gotten out because of bad weather, so altogether I think, we were quite fortunate.

We'll talk a little bit later about what my impressions are in coming here. I think we have to talk about that. But I play a little bit now first. We played an organ to Granada. There are eight tapes to prove it. I played at the Land also. There are five tapes, piano, to prove that. So, I will play now.

Now, how do I find things here? I am familiar with most of it. That is, what I see, of course, can be reconstructed from what I already knew. What is new is to see how you were when I am away. And it's very difficult to get a strict opinion, exact or more or less correct, So without having to say too much about first impressions, I try to put it on a basis of what I know is a principle. Whenever any discussion leads to the formulation of certain ideas, the person who formulates it becomes part of that what is formulated. If one then wants to separate

the formulation from the person, you have a hard time because the mind is associative. For that reason it is almost impossible to segregate at the present time the Barn from me. And it is also very difficult for you to separate Work from me. You see, we have tapes, you hear my voice again. You can read All and Everything, that stands by itself, but sometimes references are made, again, bring up groups, reading together, somehow or other, again, associations start to overshadow, even that book, Recollection of Gurdjieff you have very little, and only here and there, a few stories. It would help, of course, if you had seen him, met him, been with him for a little while. The impression then would have been different because such a man represented ideas and therefore if you are interested in the ideas, it wouldn't do you any harm to look at the man, But that was Gurdjieff. There is too much difficulty in a separation even among certain ideas, many times ideas as expressed by different people, and one keeps on reading, and listening and you forget.

When I've found out that over 100 tapes and cassetts are out at the present time, and surely, a comparatively few only for transcriptions, mostly for listening, I do not know what you get from it. You can say "I've listen to it". And you can also say, it was allright, or it was this or that. I've said several times, All and Everything has to be eaten. What we know about Work, what I've talked about also had to be eaten, to become part of you, that you digest it. That belongs to Work. As a matter of fact, it's the beginning of Work because listening is not Work. Talking about Work is not Work.

That is one danger that when I stop talking, you want to listen to tapes, and perhaps it's my fault. Every once in a while I make reference to it because I don't really want you to forget. And, therefore, the tapes can be a reminder. But, do you use it right? A propos of that, there are over 100 out, we'll stop tape lending until all tapes and cassettes have been returned. You are delinquent. You are not careful. You hold them it too long. It's not attended to in the proper way. So, no more borrowing of tapes until we start again. This I would like to tell you.

There are several changes I will make. I told you already, I will stop talking at lunches. I also stop, I myself, making music. I want you to learn to stand on your own feet. You've tried it, these two weeks. A little bit succesful and some of the things continued, I would say, as usual with superficiality. I'm not very satisfied. I know how difficult it is. I know how you personify, identify with persons. It has to be learned. To undo it. Ideas have to be in you, not the memory of me. You have to learn to Work. You still don't enough. You still talk about it, You lose yourself in activities, even Barn activities, even activities at the office in the Barn of a variety of a different king now. You forget Work. Of course when you are reminded you would say "oh yes", but you are not honest if you say that. You must know. You must know that Work has a very small place.

I say this in general, and you must know what I mean when it applies to you. How often do you really Work? How often do you try to be aware in the midst of all activity, in the midst of ordinary life? Even in the midst of reading a book like Beelzebub. Do you remember? I say no, you don't. Because I know that there is almost immediately, when you are stepped in your toes, the chance of flying of the handle. And you have had that several times. Stupid little things bother you. You blow them up. They don't really deserve all that energy. There are not worth it, in the sense of Work they are not worth it at all. But the fact is that you get upset, it's already an indication there is no Work.

There is among these groups not enough Work. I said already, several months ago, that gradually we will do something about it. It is difficult to do that. What is really the difficulty is the realization that sometimes Work is like pepper. It may make you loose your apetite. It may even at times make you unequipped for ordinary life. When you stick it out too long you start to become dependent on the trunk, and you sit against it to fall asleep, and you are no longer at the branches at all. You forget and you may say, perhaps, that the branches and the activity of the commercial end and all the rest needs it. How often have I told you that it is not the commercial end I'm interested in. Shortly before I left I said I have no interest

in what had been invested in all activities. I would want to know it, for my sake, but no more. I did even talk about the slate, that I would like to wipe clean, like atonement I said. I am not interested in repayments. When it can be afforded, there is time. I've said several times, I'm not a bank. What you have received has been given to you as almost owned by you, because you paid, in many ways. I'm only the comptroller. And I don't want you to get the impression that I'm after money of that kind. Not at all. But I think it is necessary for you to know a little bit how much money actually went in it; and how much perhaps, you might have call it, personal, as loans. That is your conscience. That I don't talk about. There is ~~still~~ a great deal of that kind that's still owing me. I will not remind you. Never. It's left for you.

Try to understand how I look at activities. It had to be established in the outer world, without doubt. Why? Why without doubt? How would you know that you Work? You can Work at the Barn whenever you think ~~everything~~ is a little beautiful. And you can come in and pretend even. Even that you don't. You still cry. You still dig out the eyes of someone else. You still pull each others hair. You are not kind to people. You don't live for each other. There are some, of course, I know. I am not talking to them. There are some, it's beautiful. But they have done, and are doing, and want to do it. But they don't forget Work. They do it for that reason, because they want to grow up. Many of you don't, as yet. And you think I'm interested in a little commercialism. Only for your sake, to find out what you really know. Like you could find out now, what you really were worth when I'm away. And of course there is momentum, so two weeks is not even very long. But honestly, what is wrong with a musical evening here, when I am not here. Sometimes the tapes and the music, when they have been played, are quite right. Why can't you come as if I'm here? Some come, I know. Why do you find excuses and not come to the Barn Sunday of Saturday? Although the attendance was rather good, some of you, where we counted on responsability, were not there. It is not right. I've said several times that 1971 is a year of application of Work in life. And we try to give you a little semblance of life by a

commercial adventyre. Of course it isn't life. It is a preparation, at most. And when sometimes Work starts to affect you in the wrong way, it is time for you to go. Also that I have said several times. And that applies to everybody. It applies also to some who have great difficulty mentally. But one can not inmediately make such changes. I have also said this is not a mental hospital. And I'm not a psychiatrist. And I don't want to be one.

I want people who can Work. Where Work has an influence on them and that they can acknowledge that influence as useful for their growth. And it is difficult to say for yourself that perhaps it is not for you, but I will help you. And I will tell you when it is not for you. And I will tell you when I think you should go in the outside world. There are examples like that from Gurdjieff. And it is not that I want to imitate that because, Priure surely was not like a Barn, but there is still the same kind of a relation. Why do you think he sends De Hartmann going? Why did he chase him? Why did he put Dezalzman in a certain place without,as it were, helping him in a direct way? What did he do to Orage? Several people of that kind, that I happen to know about and of course there were more. But Gurdjieff was a very strong man, and he was quite independent. I'm a little kinder,probably extended a little bit too long, may be sometimes, still I dontt think I will. Not too long. Because there will be a time that I will tell some of you to stay away and go and find yourself in ordinary life, perhaps where you came from. Because Work is not helping you. When I honestly believe that it is not for you and it doesn't help you, I will tell you my advice to go and forget it. Come back later if you wish.

This is my attitude towards the group as a whole. I don't want floundering. I dontt think, not only that's not becoming, it is not wise and it will never help the propagation of ideas. I dontt want flippancy. I don't want superficiality of life living in accordance with the ordinary rules of ordinary morality or inmorality. There are five rules of morality I would like you to know and remember; and, it applies to relationships, and we still are doing the same kind of business, the same way. Why in God's name do we? When there are certain things that have to be settled,

which are far more important because it would really engage you and you can learn from it. To bite your tongue and not to say things that you want to say, and to find ways and means in order to understand someone so that then, at least, you may be able to come to a certain level of an understanding, but not just the ordinary, lovely, stupid way. I object to that, I have told you sometimes. And , I am not a school master. I am an upholder of the ideas of Gurdjieff. I am trying to tell you time and time again about inner life, about the need for a man to actually understand why he should Work, that it is salvation for him, that is the need if you want to be a Man. But if you wish to stay a nincompoop, stay there. It is far better to have a few who are honest and willing to maintain, instead of a bunch.

Now you can take this for whatever it is worth. I will watch of course. You can even say I am autocratic, you can even say conceited, you can say even "the old fool". Don't think that I care. There is something that is very dear to me, that is the memory of Gurdjieff. And it is the convintion of the maintenance of ideas for all of us who wish to come here, surely, Saturday and Sunday. Physical work, very easy, activities, much more difficult. Because there you have to prove that you know something about Work and that you want to associate with people who are not primarily your friends and perhaps really are not always capable, and with whom you can not have an ordinary relationship. You could have one on the basis of Work, but then of course, you have to be strong enough to be abld to tell and to dare to tell what you really think, what you wish, and what you, as example, would want to show. That is why we have been meeting all this time. That is why we have talked about Work. That is why I encouraged you to try to Work on yourself. That is why we still have groups where we can talk about it. Little groups where you can put all the cards on the table, if you can trust each other. That is why we have little sayings every once in a while on the wall and some protraits of Gurdjieff sitting on a bench and crying his heart out. Because that is what happens sometimes if you do know what it means to be sensitive.

What are we going to do? What do you wish, really? Do you want to grow up

together and maintain something? Do you want to have hope? for what? Then you have to change a little bit. May be a great deal here and there. And you have to avoid stupidities and not always business as usual. The same things repeating themselves time after time, why? Haven't you learned enough as yet?

If you can be sincere, if you really know what Work means for you, if you really have a picture of what your soul might look like, if you really can understand your body and how it had to be maintained for the purpose of serving your consciousness, how that change has to take place, already in ordinary life, because you will add more and more to the knowledge of yourself, and more and more the responsability will be for you when you find out what you really are, without calling you, and anyone, and myself, a slug. That is perhaps not the kind of a word we are familiar with but we are stupid and sometimes we stink, and sometimes we are too goddamned jealous and conceited and there is no doubt about it. I have said it thousands of times. Why can't we learn? By eating Work, making it part of you, that then the manifestations can show that you have eaten a good meal and that you have digested it, and then you don't fly off the handle that easily. And really, you can answer an angry statement with "really, is that so?". You have to learn many things.

It is easy for me to say. You think probably that it is easy because, after all, I have lived a little longer. Okay, we know that, doesn't make any difference anymore because I face all the time and I have faced it the same way. Life has not been easy for me. But I wish to live. There is a desire to continue to live; then, to take on the responsability for such life and then, in that exchange, associate for a little while, until you know enough about Work perhaps that it can stay with you permanently and with that, maybe, you could go out in the world. Maybe you waste time. Maybe you lean too much , as I said, on the tree, or the barn. Maybe you want to receive a little sympathy from the different people here and, maybe, you find excuses, because you think that when you are associated with the barn you shouldn't work in daily life, or that perhaps just a little bit and then the rest poverty.

Don't be stupid about that. Earn a living and don't think that the funds will help. I said before the fund is empty, we are poor, we are scraping money together. I will put all kinds of little things in your way to make it more economical. If I can, I will put a couple of pay telephones, one in the barn, one in the guest house. Simply because I don't think you use that well enough, I will collect all the different electric bills that I know we have; all the telephones that we have. The gas not yet paid by some of you, some made attemps I know, and when you are poor I also know. But it's not right, I've said that before I went, still about $600.00 outstanding. It is not right, is it? And may be you can not pay it, then don't buy the gas, then do something else, make ends meet, Work, in work you don't like may be, if you can. Not when you are sick. Sometimes some people have to be maintained.

I don't minge words about things that I honestly feel when I believe it's necessary for me to tell you what I consider the truth. You still have the right not to consider that truth for you and it's okay. You can do what you like, but you have got to learn. That I am sure about. And where will you learn it? Maybe you won't. Maybe is already and it was difficult to live in outer life, the world. May be that's why you came and now you are here and now it spoils you.

Work sometimes loosens you up. Sometimes makes it really very difficult and you lose your taste. Gurdjieff you know, he was a wise man, he knew that. So you may not have to taste even, for ordinary life, being exposed to this, to watch, it works the wrong way. Sometimes Work is needed or can only be taken by people that are at least a little stronger. But when you are interested, for yourself in being a little lazy, you will find more excuses because of Work and then you do not Work. Stand on your own feet. Don't rely on the barn or not even the people. Look yourself in your face in the mirror, see what you are, what you want to stand up with, how.

I am not fooling really. I have call it, every once in a while, sadness. It is true. But I will help you to get over with if you want to. There is something we can make out of this barn. Some possibility exists. But we also should not be fools.

When certain things dontt work out, they don't work out. May be is not for us to let them be worked out the way we originally think. Also that we fave. But we keep on Working and if we possibly can remain honest, I think we can find the truth among ourselves and then, may be, we find the truth for each other. I play a little more. To Gurdjieff.

I have started to listen again to tapes particularly last Sunday, a little bit of Thursday evening. I think the attemps you make are very good. Sometimes the questions are very unclear still. I believe you have to help them. And there are simple things that are asked, for instance,"what is patience?". Why should you give a long rigamarole of a speech?. Patience is waiting. You just wait. You have the wish for something, takes longer, and you think even longer than you think it is necessary but, you want something;so, you wait. That is patience. No more.

When one Works you wait. You see, you don't know yet, not in the beginning. We talk about objectivity, it is not clear. How can it? We call ourselves subjective. What is there in us that is objective? At most a little bit of:"I do not care about the outside world". Then I, perhaps, become objective. That is,relying on the outside world when I have no interest, it means no emotions. And when I look at it, I have no associations because perhaps I can not see it, am not close enough or whatever, I say, has no recognition and I have no desire, or particular adventuredness to find out, so may be I know a little bit what is meant by objectivity, particularly when we connect it with an impartial something. Something that is not partial, not engaging one's feelings, without feelings, without associative thoughts. And it is long before it starts to dawn what is really such a concept and it takes even longer to experience such moments. And even much longer that the moment is extended and there is an awareness that we call this little I, being what it is,functioning as an awareness. It only means it is a difference in the kind of mental process, into which, you might say, the intellectual process has been purified to that what should have been from the very beginning. It should have been maintained like this, but it got soiled by the feelings. And it got soiled by some wished on the part of the body

which convinced the mind that the intellect is not functioning correctly.

There are among the discussions on the West Coast several things of this kind we talk about. One evening I tried to explain the real functioning of I, so (?) that one could get away a little bit from this idea of a little I that only has to do with me, as a person. And, that the whole idea of Work is to try to change me as I am and the acceptance of it into that what is an individual where there is conciousneds and a concience; that I can follow the five rules of objective morality, that I can behave then in such a controlled way that I don't waste energy. That I constantly have a desire of a growth for my inner life in my mind as well as in my heart. That I want to find out for myself how can I, ordinary little human being on earth, think about the possibility of leaving it, when everything for me, of course, is connected with the earth, and my feet tell me all the time I am still walking here. And the thoughts, what are they made up of? By looking at people, by hearing them, by feeling things, by touching, by smelling, all of that, that is me. My little sense organs, five of them, and I can not get rid of them that easily, and I don't want to substitute them as yet because they are trustees to me, I trust them because I have been educated with them, I have lived with them, I can rely on them. If they are still functioning correctly, I know what is what in accordance with any one of the five. Why should I give it up? I don't really want to live in inner life when it's not as yet adjusted to the outside world because I am constantly living in the outside world with my troubles and difficulties and suffering and wastes.

It takes such a long time to get such concepts of philosophy, of religion, of course, I call it also depths of my emotions. The other thing that really starts to count, particularly when you've seen a little bit of the world, and you see how hollow it is. You see people, you know what they look like, not particularly happy. Or, perhaps satisfied with whatever they have and perhaps you are not satisfied with what you have and you don't know because you are confused. You have no aim not even in ordinary life. You still have to learn what are your traits of character that you can rely on, that you have to build, right here on the earth. Don't go to the moon, leave

that for some other fellow. Your moon is right here with you. Reflected glory. Not real, only existing because the sun happens to shine on you. Little manifestations. Habits. Wishes of your body to be satisfied. Good eating, sleeping, drinking, enough, enough, enough! Poverty teach you a little bit, it will. Associating with other people can teach you. Usually it doesn't. You have a hardness. You protect yourself. You don't want to go out of your way unless there is a golden apple at the end of the road, a rainbow, a pot of gold. Then you get busy. But for ordinary things, for ordinary life, what you remember like children. You see them, you see how beautiful they are. I wish I was a child still, but I am not, of course. I have dealings with grown ups, have to stand on my feet in life and I am expected to behave in a certain way.

We put such, particularly ideals of a low nature, also for us at the barn. They are not impossible, they can be reached. They can be but they are not, Seriousness, when you can sit down and really contemplate what is the day going to bring to me today. How often do you sit during the day trying to think about that. To relax and to let the little five sense organs die down a little bit. Not to be affected too much. To find yourself, because after all, what is there of you and where is your life, and what is the value and what do you want with it? Do you dare to die? Try to find out. That's what the Barn is for, to find out what you are. That is why I go away. You find out what you are by yourself. I can not always and I still I was called, telephone, messages, sure, it can not be helped. You are a little used to me. Thanks God you are home! Yes. I really. Why am I here? To tell you about a future in which I believe. To try Work in daily life. Why is this different from reading beautiful books, mystics? Why? Because we want to put to practice in life ideas, thoughts and feelings, may be, in any event, esoteric knowledge. With a little bit of an indication of how to apply it. And for the rest, to Work and to verify it for oneself. Then you will go a head because then you will know. Then you know what is what. And you know it for yourself for sure. And it is as if it were permanent, at

least for this life. Perhaps you can take it with you. But, in any event, you Work now because you want to grow up and want to adapt yourself to life. You want to examine thihgs, investigate, observe yourself in a variety of different conditions; not the same humdrum existence all the time, And not the same prejudices all the time; not the same as you were two or three years ago. You have to grow up. Growth can be measured by height. How would you measure your growth in esoteric knowledge? By understanding. By ability to hold your mouth. Shut it up sometimes. Use language that is becoming to you.

Don't keep on carrying forward all the time the same damn nonsense which you sometimes are engaged in, accepting it for yourself and expecting someone else to accept it. Why should they accept it? And why when it happens in your presence you don't dare to say "you stinking fool!" You don't dare to be critical because you don't have, you haven't got the courage for that. Not yet. When you know Work, you have something you have worked for. It's not acquired knowledge of a book, or from a teacher or from a father and mother. It is something you have worked for. It is sweat of your brow because it is not easy to overcome obstables. It is not easy to try to understand Mother Nature. It is very difficult to understand Great Nature, And then, the introduction of that on earth, in you, when you are so close to the wish for yourself, to maintain yourself, and you love yourself, and you don't want to give things up, do you? Really, you don't. Not very much. Business as usual, you think. Why don't you, why don't you learn? Why can't you behave one day, the next day, as if.

I sit in Fire-fly house, even if you don't see me, you know. But, you will only do it when you have Work in you, not me. I dontt mean anything, really. I am only here to tell you about Work so that you can take it, use it, eat it, become part, grow up because of it. All the activities we do, all the time , the accent is in Work. When you are in the Railroad store, and you sell. Even when you read, even when you add figures, even if you cut a blouse out, even when you make signs. Also when you paint, when you make candles, when you construct a house, when you sit and think and estimate,

and want to work with someone, that, Work, Work, make it part, let it look over your shoulder, see if it can be there. I said sometime, like a miner's lamp, lighting up , away from you. You can not catch it, you don't have to as long as it gives you light. The time to catch it is when, at the end, you don't need it anymore.

What do you need for it? Encouragement. Or, looking within yourself to find out what it is really that every once in a while prevents you. Your superficiality. Your real wish to live on the surface. Not to face issues. Big, may be, then take the smaller ones. You can not be expected to have wisdom for big things as yet. You know, I said, tactfulness in your behaviour, that is, wisdom for small things, little bits of things. Like, moving an arm in a certain way or, a shrug of your shoulders or, let a smirk in your fave or, a little bit of a habit of using a word as a cliche. Out of your mouth before you know it, control, to correct it, to tell, to be honest, to wish for someone that you can help, perhaps, help yourself in doing it. Ordinary affairs of ordinary life, very early in the morning when you get up, just ordinary.

When you get up like everybody else gets up and you are not as yet involved in life, in the day or in the telephone, or in a quarrel, that is the time. That is the time to thank God: here I am. Little dedication to your life during the day, a little freedom already; hoping for more. But then, don't make it complicated. Don't introduce all kinds of other elements which don't belong. I said so often that Work is so simple, your interpretations of it, the discussions of it, they are not even theoretical. Theory perhaps could help you but not nonsense. Not-clear thinking, that won't help you. To be not clear. Clarify your thoughts. Simple things. Don't dwell too much on "where is little I? how do I make it?". Nevermind. I want to create it. It is there. Now, for all purposes, it's there. Then, use it. Ask it "observe me!" This, here, creature getting out of bed, sitting on the bed, dressing, doing whatever is necessary. Clothes on. Shoes. All the time. Time goes through me. Call it him. Each minute. Each second can be changed into a moment. Whenever there is time, when you negate it or eat it, it becomes timeless. When you are living all the time in finite things, just imagine there are not there, there is the infinity. When you are affected by forms and life is in it,

try to see life. That is without form. Life is endless, simple. When you eat, when you get out of the door, when you get into the car, when you get out. Talk about such things in God's name. Don't make it complicated. I've never made complicated for you. I have given you theory. I have given you applications, sometimes a little deeper ingight in things. But I have never made Work complicated. I have always said it's so simple is ABC. Even if you talk about presence, about an emotional attitude, a wish, God to be there present with you, as if under the influence of that kind of a higher form of Life. You are living, you are affected and you pray to find what is there at the beginnings of a Soul. When one gets up. When you sit down. When you say "I am getting up", when you say, "I can't get up", when you say,"I am up", when you say "I am walking". This here, creature, is walking; marvel of marvels. This body is walking and something in me is aware.

That is the conversation of your groups. That is the way it should be. I'd stop other kind of things. And don't go into detail. And don't be pontifical. Help people, tell them what can they do like you were told. Then you can teach. You can bend down, can't you. You can help a person, lift him up. Make him stand, you stand next to him. Hold his hands if you like. Guide him a little bit, all the time. It's for him, not for you.

In a little group, I have said before, you must trust each other. If you don't , you will not talk the language of your essence. It's necessary to get rid of too much superficiality. A little bit goes such a long way you don't need much of it. But within and then to show whenever you can, that is control, whenever you can, to do. Control is not negativity. Control is how to measure your energy for a certain purpose. Like the first rule of objective morality: not too much and not too little. That is control.

When you are guardian of the energy which Mother Nature has given you, when you gradually become guardian of the energy given you by God, there is in you a certain state first of gratitude, then of awe, because you don't know what to do; then of prayer to ask. Then the answer is given Work on yourself so that the energy can be used

for proper purpose for yourself to build kedsjan, to build soul, so build so that then, maybe, you have a ship to sail space: if space were a notion and your I is the rudder and the sail is the wind of God,

Try to remember the simplicity of Work because that is available for everyone of us. And there is no reason not even to justify when you don't have a wish. Simply say, "I have no wish". Just say it:"I wish I could, Ican not". Simply say it. That is acceptance of yourself. And there will be a moment in which you say, "but,I can do, because I wish". And then I do, then I care, then I can wish, then I am a being, then I will have a soul. So help us, Gurdjieff.

So good night, all of you.

Dec 10, 1978